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No. 10.
[No Seal.]
Georgi Russhel
Baronis.

No. 11.
[No Seal.]
Ville de
Ardglasse.

No. 12.

Ville de
Kilcleth.

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Dr. Kennedy Baillie, having been called upon to read the conclusion of his memoir on the University sculptures, commenced the Archæological division of his subject by an examination of the meanings attached by the Greeks to the terms Ἄγαλμα, Ἀνδριάς, Εἰκών, and Πίναξ.

He then proceeded to details respecting the imports of the expressions Εἰκὼν γραπτή, Εἰκὼν γραπτὴ ἔνοπλος, Εἰκὼν γραπτὴ ἐν ὅπλοις ἐπιχρύσοις, Εἰκὼν γραπτὴ τελεία.

His next step was to discuss the analogy between the εἰκόνες ἔνοπλοι and the "Clypei," "Clupea," or "Clypeatæ Imagines" of the Romans.

His conclusion from the passages of Pliny, Macrobius, Suetonius, and other writers, in which distinct mention has been made of these, was, that the Greek and Roman denominations were synonymous; and that the opinion of Professor Böckh, which would limit the sense of Εἰκόνες ἔνοπλοι to pictorial forms, is not entitled to reception.

This was followed by a consideration of the title "Medallion Busts," assigned to the anaglyphs; which terminated in its approval, as a sufficiently intelligible form of expression, but not accurately designative of the artistic type according to which they had been elaborated. This type was regarded as holding a middle place between the ancient "imagines clypeatæ" and the "medallions," thus marking a transition in the progress of the glyptic art.

The next subject which he submitted to the notice of the Academy were two inedited Patmian inscriptions, which constitute part of his collection of tituli formed during his travels in Greece. The first of these contained fourteen lines composed in the elegiac metre, the last six of which had suffered very much from injuries inflicted by time and perhaps barbarism.

The task which he undertook was, to effect a restoration of the whole to a consistent form, by a comparison of the poem with similar compositions of Greek authors. He then proceeded to read a literal translation of the verses so restored, the general subject of which were notices respecting the Artemisiac worship established in Pátmos, and, subordinately to these, the praise of the island, as having been the scene of the liberation of Oréstes from the vengeful persecution of the Erinyes, consequent upon the murder of Klytaimnéstra.

The second titulus was a fragment of a decree on the part of the Κοινόν, or "General Convention" of the Icarian Παράκτιοι, in favour of a benefactor of the community named Chrysóstomos. A literal translation of this monument also was given, on the basis of restorations which had been effected by adopting the municipal phraseology of certain inscriptions forming part of the author's collection.